

# The South African Outlook

OCTOBER 1, 1955.

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## The South African Outlook

It is only a personal faith in Christ that will lift men above natural divisions, so that they spontaneously recognise as brothers those who have a similar faith.

W. Temple.

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### The fruitful Grace of Courtesy.

It was both interesting and pleasing to find the other day that some admirable remarks in *Die Kerkbode* on the subject of courtesy towards Non-Europeans had been taken up and given further publicity in the daily press throughout the Union. These remarks, in themselves both forcible and timely, were perhaps the more effective because their subject was one not frequently handled in the Afrikaans press, though it figures not infrequently in many of our English papers. The note of condemnation on "the surly harshness with which the Non-European is often addressed . . . and the all too hasty action when an offence is committed" was severe, though by no means unduly so. How true it is, too, that the discourteous attitude of so many Europeans, whether studied or not, is "one of the causes of the chronic tension which underlies the relations between the races." Another Afrikaans periodical has criticised the use of the word "chronic" as being unduly exaggerated. A generation or so ago we might have agreed with this, but as regards the state of things which prevails today it is surely not too extravagant an adjective. For it is undeniable—and, unfortunately, this is one of the things which strikes a visitor to South Africa first—that it is far too normal with the white youth of the country to express their imagined superiority over Non-Europeans by inconsiderate and offensive words and ways. So often they

seem to have no thought at all that people who are not white have any right or even capacity to be sensitive about such unmannerliness.

This is not only abominably rude, it is also very stupid indeed, for there is no solvent of bitterness or rancour nor any inducement towards understanding so sure as simple, unaffected courtesy in the ordinary relationships of life. Where this is lacking there cannot be accord, and herein lies a challenge to every white person in the country, whether young or old. There is, furthermore, a new world of pleasure awaiting discovery by many of us in the gratitude and responsive courtliness with which the African is wont to react to what the first gentlemen of his courtly age, Sir Philip Sidney, called "high erected thoughts seated in the heart of courtesy." But let there be no mistake about it, if the current of thoughtless and habitual discourtesy, whether in public office or in ordinary casual contacts, is not soon reversed, it will surely be too late.

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### Wiser Counsels prevail.

"We are just as sympathetic towards the Protectorates as we are towards Native territories within the Union" said the Prime Minister in a commendably reasonable statement at the opening of a political congress of his party in the Orange Free State. He was making an anticipatory reference to a notice of motion appearing on the conference agenda from Harrismith calling for sanctions, in the form of a duty on foodstuffs imported from the Union into Basutoland, in order to coerce the Basuto towards incorporation. He made it quite clear that he thought the Territories should come into the Union, but that he would have nothing to do with force in a matter which was one between "friendly governments." He gave his support to the alternative method of *winning* their inhabitants by convincing them of the benefits awaiting them within the Union—the policy frequently stressed in these columns as the only sensible or civilised one for the Union.

It marks real progress in regard to this not really very urgent problem when the idea that the key to its solution will be found in the Union's own policy towards its African peoples and their reserves is authoritatively accepted by the leader of our Government. The habit of shouting for incorporation without any regard for the wishes of the peoples concerned will, we hope, now be dropped. Persuasion should be the recognised policy: force is out.

But the Prime Minister's attitude involves a great deal



more than mere propaganda or persuasion. To his words quoted at the head of this Note any thoughtful Mosuto might well reply, "Yes, that is precisely the trouble," for he is not at all impressed by the "sympathy" shown by the Union towards its African areas. Acceptance of the peaceful persuasion method demands of the Government a policy of solid and real development which really puts African interest first, a policy such as will compel the strong approval of the Protectorate Africans and the British Government alike.

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### A revealing Survey.

On behalf of a federal committee of the Dutch Churches in the Union Dr. C. C. Nepgen, a minister of long experience, has been carrying out a survey of the situation in regard to the ownership and occupation of 120,000 of the Union's farms. From his careful researches has emerged the arresting fact that, whereas ten years ago these farms were both occupied and managed by Europeans, the position today is that in spite of their being still in European ownership, an eighth of their number are occupied and managed by Africans. In the case of the larger farms the figure is higher, possibly a sixth. In one district Dr. Nepgen found two thirds of the farms were occupied and managed by Non-Europeans, (226 out of 339).

The main causes are apparent. There is the tendency for successful farmers to acquire more farms as further outlets for their energy and their capital. In one district alone a man was found to own thirty-four farms, and there appears to be one land-plutocrat who owns eighty-four in various parts of the country. Then there are the syndicates also controlling immense acreages: in one district alone three owners, two brothers and a syndicate, own four hundred thousand morgen. In alliance with this trend is the drift of tens of thousands of rural Europeans to the towns to avail themselves of the more attractive opportunities opened to them by the rapid development of our industries, and to enjoy for themselves and their children amenities undreamt of in the backveld. "A few more years of this sort of apartheid," comments the *Star*, "and White South Africa will virtually end at the municipal boundaries."

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### The Struggle for the Soil in the Native Areas.

The Report of the Soil Conservation Board for 1952-54 is able to tell of a very considerable achievement in the Native areas, but some of it makes very gloomy reading. The total area involved is something like fifty thousand square miles and of this about four per cent has been effectively reclaimed by the soil conservation teams of the Native Affairs Department. On the land bought in recent years to enlarge the existing reserves conservation rules are pretty strictly observed. These two facts together mean that a

fifth of the total land in the reserves can be described as "reasonably well protected." In addition considerable retardation of erosion mischief can be reported from another five per cent. The overall situation, then, is that in the past twenty-five years about twenty-five per cent of the whole has been protected—a very considerable achievement when the limitations of insufficient money and staff which beset the effort are taken into account.

But the report also has to say frankly that the destruction of the rest of the land is going on all the time, and so rapid is its pace that there is really no prospect of overtaking the erosion at the present rate of reclamation. Large areas "will be ruined to such an extent within the very near future that there can be no hope of redemption within a lifetime." Even where land has been restored the sound management needed to keep it in reasonably good trim is sadly lacking in many areas. It would seem that the issue in this vital struggle is still in the balance. The pace of reclamation work has been quickened up today by experience and improved technique, and in some areas the interest in better farming methods has grown encouragingly; yet in others the antagonism is as strong as ever. In many places all that can be done at present is to try to carry out a limited programme of the most urgent anti-erosion measures in an effort at least to hold what little soil remains, and to hope that fuller methods may be applied at some later date. Persistent propaganda and effective demonstrations are being carried on all the time, with the aim of winning the community to anti-erosion-mindedness, and the sound African farmer is being singled out for recognition, both for his own encouragement and for that of his neighbours. The whole picture is one of a long, stern fight which only full and intelligent co-operation by all concerned will turn into victory.

And yet—in theory, at any rate—these areas are to be called upon to carry a population considerably in excess of their present one. The report has no suggestions as to how this is going to come about; it contents itself with looking hopefully to the forthcoming report of the "Tomlinson" commission.

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### The Women of the Regiment.

From Southern Rhodesia comes word of an admirable bit of inter-racial co-operation in mutual service. The second battalion of the Rhodesian African Rifles is stationed at the Llewellyn Barracks and many of the African Troops are married men. The wives of the European Officers and N.C.O.'s of the regiment realised that there was need to do something for the wives of the African troopers in order to help them to develop their abilities and be of greater use to their husbands and families. So they decided that the wives of the regiment, both African and European, should get together one morning a month



in order that the European women could instruct the Africans in the arts of dressmaking, mending, cooking, hygiene, child care, and so on. So successful were the early meetings that they were soon increased to one a week and then to two a week. The whole thing is, of course, on a voluntary basis, but it is reported that the attendance at each meeting is round about ninety per cent.

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### A single national Education Policy ?

"It is necessary for South Africa to have a single national education policy to preserve Western Civilisation and the Christian way of life." Thus the Minister of Education in Pretoria at the beginning of July. And three days later in Durban ; "The basic conception of a unified education policy is highly desirable." The issues involved are of immense importance and we wonder just what the Minister's conception of unification is. It is most desirable that he should take some early opportunity of setting it out very clearly. That some measure of coordination coupled with more centralised research, might be beneficial will not be questioned, but if his desideratum is standardised uniformity, (of which the so-called Christian-national Education advocated by some is one example), he will find himself up against relentless opposition from many of our leading educationists. A system which seeks to eliminate diversity and curb freedom of experiment is bound to be suspect as regimentation rather than education. South Africa should rather take advantage of the variety which characterises her population to enrich her whole educational outlook and effort. The idea of all our boys and girls being forced to seek knowledge along a single path is altogether too repulsive and ill-omened, if only because it is too reminiscent of Hitler's Germany. The variety of our human pattern is one of our really valuable assests : to iron it out would be a serious impoverishment.

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### A disappointing Decison.

So the Bloemfontein City Council has resolved to maintain its ban on Non-Europeans as spectators at the new Free State Stadium, in spite of the representations made by the local sporting bodies and other organisations urging that the provision of facilities for them should be considered. The four councillors who represent the local Municipal Voters Association and a woman 'independent' supported the plea that the ban should be removed, but they had nine councillors against them. The arguments of the latter make pathetic reading, particularly when it is remembered that the setting of the issue is a sporting one. Much was made of the comparatively recent fact that visiting teams from other shores have often been vociferously supported by the Non-European spectators, so that

on some occasions white scallywags, unable to 'take it' even though the occasion was only a game, have started trouble. The chief argument used by the majority of the Council, was that if Non-Europeans were admitted "ugly things would happen," and this was assumed to be conclusive. That a few hundred black spectators might assault many thousands of white can hardly have been imagined : presumably the fear was that some undisciplined whites might start a rough-house. How sadly far removed that is from the real South African tradition which always regarded sport of the highest class as a spectacle to be enjoyed by all. It is a great pity when politics decides partizanship on sporting occasions, but it is worse than a pity when uncontrolled annoyance leads to violence against those who back the other side, for what reason soever. The whole business is a serious danger sign pointing with distressing directness to the swift and sharp deterioration of recent years in inter-racial relations.

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### Fort Hare Graduates occupy distinguished positions in Uganda.

A Press Report of the appointment of the first woman member to the Legislative Council of Uganda is of interest to South Africa. This refers to Mrs. C. Kissosonkole, née Ellen P. Ngozwana, daughter of a well-known African Methodist minister who has filled stations in various districts of the Transkei. Miss Ngozwana obtained a second class Joint Matriculation Board Certificate at Fort Hare in 1929 and continued thereafter to the degree of the University of South Africa in Arts, graduating in March 1933, when she was capped by the Vice-Chancellor, then Mr. S. H. Pellissier, Director of Education in the Orange Free State. Her major subjects were Psychology and Ethics, in each of which she took two courses, together with two courses in English and Xhosa, and one in each of Social Anthropology, Botany and Zoology. Miss Ngozwana also obtained the Diploma in Education and during her five years at Fort Hare played a worthy part in student organizations, notably the Students' Representative Council and the Students' Christian Association. After leaving College she taught in the Forbes Grant Secondary School in King William's Town. While there she met her husband, a native of Uganda and a member of the civil service there, who was making a tour of the Union and was a guest of a College companion. Since going to Uganda, Mrs. Kissosonkole has identified herself with the life of the country and done much social work especially for women and girls. One of her step-daughters is married to the present Kabaka who is about to be welcomed back to his country after a period of exile in England. Both on account of her character and accomplishments, family relationships and official position, Mrs. Kissosonkole is bound to wield a beneficent influence in her adopted country.



In the reconstituted Lukiko, which is the parliament of the Baganda and is not to be confused with the Legislative Council, two other Fort Hare graduates attain to office. The first is Mr. Y. Lule (Victor Ludorum in 1939) who took a diploma in Science and became first a master in Kings' College, Budo, and secondly a lecturer in Makerere College. He has been appointed Minister for Rural Development. The second is Mr. A. Kironde, a grandson of a former Prime Minister, who after graduating B.A. at Fort Hare in 1941 and qualifying as a barrister in London, has been appointed an Assistant Minister. The careers of these former students of Fort Hare will be watched with interest. Meanwhile all will wish them well in undertaking new responsibilities and their former associates send them congratulations on their promotion.

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#### For distinguished Service.

Every two years the International Red Cross awards two Florence Nightingale Medals. They are the highest award of that organisation and one of the most prized forms of recognition available to the nursing profession. Since 1947 seven of these medals have been won by South African nurses, and the latest of these was presented last month to Miss Jane McLarty in recognition of her outstanding services in connection with the training of Non-European nurses during the thirty-three years of her service. From 1939 when she was appointed matron of the Non-European Hospital, Johannesburg, she made this her main concern, and when in 1949 she became matron of the very large Baragwanath Hospital she opened the Nurses' Training College there and broke new ground in the Transvaal by appointing Non-Europeans as ward sisters. She won recognition as an authority on the subject of African nurses and at the close of her service at Baragwanath was commissioned by the World Health Organisation to make a survey of their training throughout Equatorial Africa. She was also the first National Chairman of the South African Nursing Association, which she largely helped to establish, and is still a trusted leader in the higher counsels of the profession. The high honour which has come to her has been well and truly earned.

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#### Honour for an eminent Printer.

We are rejoiced to be able to congratulate Mr. Zurcher, the distinguished head of the Morija Press of the Paris Evangelical Mission in Basutoland, on the recognition which has come to him by being made an Honorary Member of the Order of the British Empire. His work at Morija has been so devoted and efficient, his services over the years to the cause of Christ by means of the printed word so outstanding, that the "Most Honourable Order" is honoured in welcoming him to its roll.

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#### Bantu Sunday-School Convention.

The call is out for the sixteenth annual National Bantu Sunday-School Convention which is to be held in Port Elizabeth from the fifteenth to the eighteenth of December. The meeting place will be the National War Health Foundation Hall in New Brighton. Official delegates will be appointed by Sunday-Schools or Sunday-School Boards affiliated to the National Association, or by recognised missionary institutions. In addition other Africans engaged in Sunday-School work and Europeans occupied in Bantu work will be accepted as Visiting Delegates. A subscription of twenty shillings for the four days will be required of each registered delegate. Application for registration should be made as soon as possible (and not later than November 14th) to the Convention Secretary (Miss O. Blake), P.O. Box 17, Port Elizabeth, to whom all enquiries should be directed.

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#### An Opportunity for Service.

The Northern Rhodesia Copperbelt Christian Service Council (successor to the United Missions in the Copperbelt) invites applications for the post of Organising Secretary.

The Copperbelt Christian Service Council is being formed to co-ordinate social and moral welfare work of the Churches and other Christian bodies in the Northern Rhodesia Copperbelt. The aims of the Council will be definitely ecumenical and inter-racial. The Council will seek to promote united action on all matters affecting the moral, social, and spiritual welfare of the populations of the Copperbelt.

The Secretaryship of this Council would probably carry with it the Honorary Secretaryship of the Northern Rhodesia Christian Council.

Applicants, ordained or lay, should preferably be under the age of 50, of liberal education, ecumenical outlook, and have had experience of Christian work.

Emoluments would include stipend in the £550—£600 per annum range, with a furnished house, and use of car.

Further information may be obtained from,

The Secretary,

United Missions in the Copperbelt,

P.O. Box 429,

Kitwe,

Northern Rhodesia.

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#### FORT HARE COMMISSION REPORT

This report may be had from the manager, Bookstore, Lovedale, C.P. for 2/2 post free.



## Report of the Commission on Fort Hare

ON May 11th of this year the Governing Council of the University College of Fort Hare, acting upon the advice of the Senate, confirmed the action of its Executive Committee in suspending the activities of the College and appointed a Commission of Enquiry into its life and work. A full summary of the report of the Commission has been published in the Press. The complete report is now available and has been published by order of the Governing Council.

The membership of the Commission of three selected by the Council commands the highest respect. The Chairman was Prof. J. P. Duminy, Principal of Pretoria Technical College, a former member of the University Advisory Committee with a thorough knowledge of university organization in South Africa. The other members were Prof. M. C. Botha, retired, formerly of Cape Town and Pretoria Universities, Superintendent-General of the Cape Education Department and Secretary for Union Education; and Dr. Edgar Brookes, formerly Professor in Pretoria University, Principal of Adams Training College for African students in Natal, member representing African interests in the Union Senate for ten years, and now Lecturer in Politics in Natal University.

The Commission spent two weeks at the College, invited evidence by intimation through the press from all bodies interested in their investigation, from members of staff, and from students both individually and in groups, both verbally and by means of memoranda. They pay tribute to the co-operation they received from the Principal and the staff in their investigation, but admit that they fell under the cloud of suspicion which envelops most Europeans in South Africa at the present time, and only towards the end of their stay did several students tender evidence of their alleged grievances. They were more successful in their meetings with groups of students in their hostels and say that they were able by these means to arrive at a very full appreciation of the views of the students and of the "factors that were causing dissatisfaction, resentment and hostility on their part," resulting presumably in the general attitude of insubordination which constrained the Senate and Council to suspend College activities, though this is not definitely stated in so many words.

It would be surprising if three experienced and well-dispositioned educationists, such as those who comprised the personnel of the Commission, after spending a fortnight examining every aspect of College life, meeting with members of staff individually in free and frank conference, and obtaining as far as humanly possible a cross section of student opinion, were not able to issue a report containing valuable suggestions for the improvement of a condition in the College which, from the course of events, had obviously

become intolerable. A very great deal of what they say is admirable and if lived up to would benefit not only a segregated College like Fort Hare, but any other university or college in South Africa.

Broadly speaking, the reflections of the Commission may be divided into two categories: those which deal with the educational side and those which deal with general discipline, with particular reference to the hostel system.

With regard to the first, the Commission remarks that student-staff relationships in the class-room are happy and friendly, and in general the students work well. They animadvert however on "the strong tendency on the part of students to place the emphasis on examinations and degrees, and what these will bring in the way of material advancement, to the exclusion of the social and cultural side of education." However regrettable this is, (if it is more strongly marked at Fort Hare than at other university colleges), it may be explained, if not excused, by the necessity for students to acquire a qualification in the shortest time which will relieve their families of the strain of maintaining them as non-contributing units to the family budget, while other members are pressing on their heels for a share of the amenities which higher education is thought to confer. There is no need however to dwell on this which is a commonplace of all state-aided education, except to say that opportunities of correcting this tendency have not been entirely neglected in the past.

The matter is otherwise with the remarks on general discipline and on the hostels. The report refers to the missionary origin of the College and to the fact that before there could be a College there had to be created a secondary system of education for Africans. The report infers that the present discontents arise in some measure from the vestiges of high school discipline and missionary influence still adhering to the organisation. Apart from the fact that the students of Fort Hare, even at the secondary stage, were never school boys or girls, and that consequently methods of juvenile discipline never were exercised over them, since the average age seldom fell below 20 and many entered at ages very much in advance of this, it should be remarked that since 1937 the College has entirely confined itself, except in the case of divinity students, to post-matriculation work, and even the divinity students could hardly be considered, either on the ground of age or of the type of their studies, as secondary pupils. This reflection therefore is rather of the *a priori* type than derivable from the history of the College, which has by its 100% residential requirement, approximated more to the Collegiate system of the older than to the newer non-residential, "red-brick" universities. People who live in colleges have to conform to the discipline of the community and not merely use the



College or hostel as a convenient tenement without obligation. The hostel system at Fort Hare is a consequence of the genesis of the College, which would not have come into being when it did unless the three main missionary churches in South Africa had agreed to provide hostels for the men. If they had also been prepared to erect, either separately or together, a hostel for women, the College Council would have welcomed their help there also. The paucity of women students, who after forty years number no more than fifty, is the only reason why today they come under the direct control of the college. The Churches, in the days when the support of the Government was meagre in the extreme, and when bursaries for needy students were non-existent, spent liberally, according to standards then prevailing, in providing accommodation which was superior at that time to anything anywhere in Africa for African students. Even to-day when the numbers of students to be housed has doubled, it is calculated that if capital costs and supervision were to be taken into account, the fees per student would be increased by £30 per annum. As two-thirds of the students are in receipt of help in one form or another, and could not attend, or only attend with difficulty, without it, it seems rather hard that "judgment should begin at the house of God" especially when that house is considering how best to relieve over-burdened Wardens who for the sake of economy have full-time teaching posts as well.

On another point in connection with their recommendation about the Hostel system it would appear that the Commission may not have fully considered the history of the College. The fathers who drafted the first constitution were not concerned about maintaining the independence of the Hostels from the College. They clearly saw the unwisdom of this, and so in the constitution of the Senate they provided (1) that the Council should assume full responsibility for the *appointment* of the Warden who should be nominated by the Church erecting the hostel, thus ensuring consultation in advance, and (2) that the Warden should be a full member of the senate, finally responsible under the Council with the lecturing staff for the academic disciplinary oversight of the students. Wardens thus have been highly valued members of staff and as clergymen have usually enjoyed the respect of the general body of students.

It must be admitted however that with the increase of students (50 was the original limit) those Wardens who have other duties have had too much to do. If, as recommended by the Commission, the members of the lecturing staff were to assume the wardenships, they would be in no better case. If a young lecturer should be appointed to take charge of a hostel so that the theological tutor might be free for his teaching, care would require to be taken that he did not have too heavy a teaching programme, a

consummation that has not often been possible at Fort Hare in the past but may be more feasible in the future. A division of duties might be preferred along these lines, instead of, as has sometimes been contemplated, by the additional appointment of a sub-Warden, who might relieve the Warden of routine duties but who would not have the ultimate authority. Whatever plan is adopted to give relief the commission has done well to focus attention on this part of the organisation, for, although in receipt of subsidy from the College, the Hostels have not had at their disposal the resources that have recently fallen to the College.

While thus recalling the meagre resources at the disposal of the Churches and contrasting the more favourable position on the academic side, it should not be forgotten that the subsidies that have brought some financial ease to Fort Hare and the other smaller universities, are of very recent origin, in the case of Fort Hare no more than three of the last forty years. Any surpluses beyond the running expenses have hitherto been absorbed by additions to staff, about a dozen of whom have of late been added, by the necessary provision of staff housing, and by the redemption of loans.

Underlying the strictures which are passed by the Commission on the amenities of the men's hostels and the comparison with conditions at Rhodes and other European Universities, is a fact which, though referred to in connection with the Dining Hall, is not noted in connection with the remarks on the furnishing and equipment of the Hostels viz. the scale of fees which are charged at Fort Hare. For these two services alone less than £40 per annum is allocated from the composite fee of £75, i.e. for feeding and housing a student for the academic year, the charge is approximately *from one-third to one-fourth* of what is demanded at a European university, and even so some students have difficulty in meeting the expense, even with the help of bursaries.

It must have given a shock to the public, and not least to Native opinion, to learn that the investigations of the Commission revealed that "there is disquieting amount of immorality and drinking at Fort Hare." All who have had experience of Native institutions know well what a continual vigilance requires to be exercised against these evils, and even under the most favourable circumstances sporadic outbreaks occur and, if discovered, have to be strictly dealt with. The Commission deprecates the expulsion of students "merely for having tasted liquor." But it can hardly be expected that Churches which have strained resources to assist students to obtain higher education and which know the deplorable personal tragedies that occur through indulgence in European liquor, will tolerate its importation into hostels under their control; nor will the State, which is subsidizing higher education to



the extent of between 60% to 80% of the cost, be assured its money is well spent if such practices are general. It is true to say with the Commission that "only the expulsive power of a new affection" will overcome these evils, but a healthy fear of the consequences and a sound public opinion can do much to make the student realise that he enjoys the advantages of higher education for quite other ends than self-indulgence. He is, in fact, almost everywhere today "an endowed beneficiary of the State, territory or town" and can have no licence to sow any wild oats at all. The final remedy of any such state of affairs rests with African family upbringing and African public opinion.

The Commission has strong remarks to make on the general attitude of the students to authority, especially what seems their tendency to confuse *baaskap* with the exercise of necessary direction on the part of the Europeans on the staff. Even those African staff members who have shown themselves to have a firm regard for discipline have not escaped exhibitions of ill-will and have been branded as traitors to their people. How deep the unfortunate divisions are among the small African staff is recognised by the Commission, which refers to the different political affiliations claimed not only by students but by the African staff members and the consequent grave threat to the College which exists. Any attempt to use Fort Hare or any other educational institution as a political agency will bring, not only it, but all university education for non-Europeans, into disrepute. There is a place for the study of political organization in a university college, but this is a scientific study and must not be confused with the rough and tumble and acrimony of party politics, especially in the racial situation as it exists in South Africa.

There are many salutary observations in the Report for

the improvement of relations and conditions, and as opportunity serves these will no doubt be attended to. The Commission had an extremely difficult and delicate task and it is with diffidence that any criticism is made of their procedure. But it does appear that an omission was made in failing to test the evidence of students and student-groups by inviting final comment from the Principal on the College practice of discipline, such, for example, as the charge of "control by tale-bearing," or "snooping." Surely also those members of staff whose attitude towards students was called in question might have been accorded the courtesy of hearing what was alleged against them before an open report on their conduct of their office was made in such set terms. With the laudable desire of taking the African public fully into their confidence the College Council decided to publish the report as received from the Commission, an exercise of their discretion which, had they known the circumstances referred to above, might have disposed them to a greater degree of reticence. Last month there was published in this magazine a well-deserved tribute to Principal Dent who has given thirty-three years of sterling service to the College and who now retires as a result of the strain of years; but others who will find it difficult to continue in face of the comments of the Commission have also attempted to fulfil their duty in times of exceptional stress. One hopes that a Senate and Council such as those Fort Hare is honoured to possess, will, working together, be able to devise a policy which will result in order and discipline in the student body and so provide a framework for the exercise of true liberty both while the students are in residence at the College and after they leave.

A.K.

## The Problem of Stabbing

*An Address to the Annual General Meeting of the Penal Reform League of South Africa, 1955*

*By Mr. Justice Ramsbottom*

I have been asked to speak on the problem of stabbing.

I want to say at once, and with emphasis, that I have no special knowledge of this subject. I am only one of many judicial officers before whom young men and women, often mere boys and girls, charged with stabbing, are brought for trial, and whose duty it is, in case of conviction, to impose one or other of the punishments prescribed by law.

Having no special knowledge, there is nothing I can tell you about the subject. I can only think aloud and pass on to you some of the thoughts which have passed through my mind.

The gravity of the problem need not be emphasised. There is no one who is in any way acquainted with the

subject who is not seriously concerned, not only about the large number of stabbing cases, but about the steady increase of crimes of this nature. One is appalled at the number of persons, chiefly Africans, who are killed or maimed each year in stabbing affrays. Police figures given me by Mr. Junod, show an increase from 1,359 cases in 1940 to 4,854 cases in 1953. I do not know the figures for 1954, but a short summary of the report of the Director of Prisons for 1954 published in "The Rand Daily Mail" on May 19th, suggests that stabbing goes on undiminished. No less than 116 persons were sentenced to death for murder, and I think it may safely be inferred that in a large number of those cases the victim had been stabbed.

If 116 persons were sentenced to death for murder, it is



quite certain that there were a very much larger number of cases of *fatal* stabbings in which the accused was convicted of murder with extenuating circumstances, or of culpable homicide, or was acquitted. The killing and wounding that goes on is shocking. This is known to us all. I need not labour it. I mention it only that we may remind ourselves of the gravity of the problem.

There are, however, other features of the problem which should be mentioned. There is a great deal of rape committed. In very many cases the woman or girl tells us that she has been compelled to submit because her assailant has produced a knife and has threatened to stab her. The carrying of knives is so common that girls are often afraid to struggle or resist because a knife may be used; sometimes it is used. Not only is the woman afraid to resist, but men and women to whom she cries for help ignore her cries and leave her to her fate—for fear of the knife. These things go on in the public streets. A married woman may be walking with her husband, or there may be a group of girls with or without male escort. The women are accosted and seized, the escort is driven off and often injured, and the victim or victims are dragged away and raped. If the evidence given before us is true, these things are of frequent occurrence.

Or, a quarrel may start and blows may be exchanged. If anyone intervenes to stop it, he is in grave danger of being stabbed to death for his pains.

Robbery is often committed in the public streets, and the person robbed is afraid to resist and passers-by are afraid to come to his aid. It is unnecessary to give more examples. The point I am making is that grave crimes are carried out in full view of people who would intervene but who are afraid to do so and who find it prudent to pass by on the other side.

To define the scope of my remarks, while there are cases in which stabbing is committed by Europeans, I think it is right to say that in most cases that come before the Courts, the accused is a non-European. My remarks therefore will refer only to that portion of our population.

Can we discover any of the causes of this evil? Again I wish to say that I do not know the causes and that I am merely expressing thoughts which I pass on to you for your consideration.

One of the causes, undoubtedly, is that man is an animal that loves fighting and that loves to risk his life and to take life. In Van Loon's book "The Arts of Mankind," you will find a reproduction of a cave painting which Van Loon describes as "One of the oldest pictures of man. The creature is engaged in his customary pastime of killing his fellow man."

It is not without significance that the earliest recorded crime is murder—when Cain killed Abel. One of the ten commandments is "Thou shalt not kill". War, and raid-

ing for cattle and women have been man's "customary pastime" since the beginning. So has individual combat.

Until very modern times, a gentleman in Europe carried a sword or a rapier. To learn how to use those weapons constituted what was undoubtedly a very important part of his education.

Man is much the same wherever he is found, and the Bantu are no different from other men. Traditionally, every Bantu gentleman carried sticks and assegais, and every boy practised the art of using those weapons from infancy. Prowess and skill in the art brought distinction among his fellows. Our laws forbid the carrying of sticks, assegais and other "dangerous weapons." It may be that the art of using those weapons is dying out. But the love of fighting and killing persists; the weapon perforce changes. Instead of carrying the weapons of the warrior and the gentleman, the young African carries the knife—the weapon of the assassin. No law can effectively prevent people from carrying knives. A knife is a necessary implement in universal use. As a weapon it has advantages. It is easily acquired. It is easily concealed. It can be drawn and used with great rapidity, and it can be used with deadly effect.

Fundamentally, in fighting and killing men seem to satisfy a human craving—the craving for power, the craving that a man has to demonstrate his manhood to himself and to others.

When I first became a Judge there were a good many cases on the Mines in which it appeared that for a young man to gain admission to a group or corps, it was necessary for him first to kill a man. Those cases do not seem to be frequent now, but in some of the completely motiveless killings that come before us, where a young man stabs and kills the first stranger he meets, one suspects that the killing is due to the belief that a man is not a man until he has killed his man.

Another masculine pastime that has always been associated with quarrelling and killing, is drinking. When men gather together, they drink. And when they drink, they quarrel. This failing has been immortalised in the picture, "A Tavern Brawl." Tavern brawls will go on while men are men. In the army, etiquette forbids any officer to take his weapons into the Officers' Mess. Even the belt, that symbolises the sword, must be left outside. The Bantu are not unlike ourselves in that regard. I remember a case which I defended when I was at the Bar when a Swazi was charged with attempted murder. He was the host who had given a party. He was determined that this party should be an orderly party, and consequently all his guests had to leave their sticks and assegais outside. The party went on very well until a gate-crasher arrived who had no manners and took his sticks into the hut; when he had had a drink he started to quarrel and used



his sticks. The host watched this for a while, then fetched his stick, came back into the hut and hit the gate-crasher—who woke up a fortnight later.

There you have the same idea : where there is drinking there is quarrelling and men who carry weapons are well advised to leave their weapons outside. We all know that even in a well-conducted European bar, quarrelling and even shooting sometimes takes place. Not very long ago a tavern was a very much more dangerous place than a modern bar. We still retain certain relics in our drinking customs. When men pick up their tankards or glasses they raise them together. I have been told that the reason for this is that it is unwise to raise your glass until you are sure the other man's hands are suitably occupied. Most silver or pewter tankards have glass bottoms, the reason being that you can see what the other man is doing while drinking your own beer. These are relics of a not very distant past. The Bantu are very much like ourselves. When they drink, they quarrel, and when they quarrel, they fight. At the time I am talking about when the Swazi gentleman gave his party, sticks were used, but today, nearly always, the knife is used.

It is often that on such occasions the quarrel arises from an insult, real or imaginary, intentional or unintentional. The story may be something like this :—In a crowded room or hut, someone touches another man's foot. "Why did you tread on my foot, youngster?" "Whom are you calling 'youngster'?" That is enough—a man is stabbed.

Great politeness is called for.

Colonel House once said that there were only very polite people in Texas—all the impolite people in Texas are dead!

There are of course great insults—as where a man is insulted by words relating to his mother. Those would be serious matters in any community, and they touch the African on the raw. But so often the fatal quarrel arises from the most trivial cause such as the non-return of a sixpence, or the taking of a hat.

Gambling is another fruitful cause of quarrelling and stabbing. Here too the Bantu are no different from ourselves. In the "Age of Elegance" many a duel was fought as the result of a quarrel at the gaming table.

These things are obvious, but they must not, for that reason, be overlooked in considering the problem. I suggest that much of the stabbing that takes place from these obvious causes, takes place because of the state of development of the Bantu and because of the conditions in which he lives. I shall return to this presently.

So far I have talked about individual stabbings. I have omitted cases of deliberate murder for revenge or jealousy or some other motive; most of the stabbing does not seem to be of that sort. But before I pass on to consider another

cause, I think I should mention that the carrying of knives spreads. As, among Europeans, the carrying of firearms "for protection" spreads rapidly, so among non-Europeans the carrying of knives—also "for protection"—spreads. But when a man carries a weapon, he often succumbs to the temptation to use it—particularly if he is not disciplined and if his inhibitions are weakened by drink, or his anger is aroused.

The next, and a fruitful, cause of stabbing is gangsterism and hooliganism. This is a real evil. Gangsterism and hooliganism are not new. Nor are they found only in the native townships surrounding our cities. But I think that the use of knives by boys and girls in their teens is a fairly new development. Gangsterism among adolescents is a problem in England and America as much as it is here. The causes may be lack of parental care and discipline. Among the Bantu this may be particularly the case. Parents are not at home. Father is away or there is no father—he is either dead or has deserted the family, or the children are the offspring of illegitimate unions with no security at home or in the future. There is the lack of recreation; the gap between leaving school and obtaining employment; the temptations to gamble and to drink. A great many of the factors that lead to gangsterism are present, particularly in urban Bantu life.

When gangsterism develops, the gangsters naturally arm themselves—and what is more natural than that they should arm themselves with that weapon which is so easily obtained, so easily concealed?

Now I am going to throw out another suggestion. In doing so I am conscious that I am skating on very thin ice. I am not a psychologist, but I suggest that here there may be a field for inquiry by psychologists.

It is noticeable, I think, that a great many stabbings are committed by youths—adolescents or very young men. Why is this? I suggest, for the consideration of psychologists, that it may be something of this sort :—The possession and use of a knife gives power; it causes the possessor to be feared; it enables an inferior man to overpower a bigger and a stronger and an older man; it inflates his ego. Is it possible that these young men are conscious of inferiority? They are neither boys nor men; neither at school nor at work; men without a man's status and dignity. Is that perhaps a reason for their conduct? I do not know.

There is another troublesome problem that I must mention. That is the use of knives by women. Mr. Junod's figures show that, in 1940, 188 native females were charged with stabbing offences. In 1953 there were 730. I do not know what the cause of this is, but I suggest that it is loose living and lack of the control and protection that young women need. It may also be one of the results of the insecurity which arises from loose sexual relationships.



I have mentioned some aspects of the problem and have suggested possible causes. Whether my suggestions are right or wrong is a matter of opinion. It is, however, of great importance that the true causes be ascertained. Stabbing has become a grievous social disease, and like all diseases its cause must be accurately ascertained before a cure can be found.

I have no easy remedy to offer. The disease and its cure must be studied by those who have knowledge of these things—by sociologists and welfare workers. They must try to find out why young African men and women have taken to the weapon of the cut-throat and the assassin. And when they have found out, they must try to effect the cure.

I should not be doing my duty, however, if I were not to say something about the treatment of the disease.

The first thing we all think of is punishment. Does punishment stop it? Men have been punished for killing from time immemorial, but killing goes on! Still, to stab and to kill is against the law, and the law requires that the lawbreaker be punished—*inter alia* in order that he and others may be deterred from stabbing.

What punishments have we?

First, we have hanging! That may deter some, and of course it prevents the person who has been hanged from doing it again. I cannot say, however, to what extent capital punishment diminishes this crime. It may be an effective deterrent in some of its manifestations. It is possible that duelling became unpopular in England when fine gentlemen realised that the sequel to a duel was a prosecution for murder or attempted murder. But on the other hand, there may be other reasons why duelling went out of fashion.

In non-fatal cases our only other punishments for adults are imprisonment and whipping. We are sometimes told that our punishments are not sufficiently severe—that we ought to impose longer sentences and more whippings. That may be so. But the information that we have, such as it is, does not prove its truth. As far as I know the use of the knife began to be serious twenty to twenty-five years ago. The reaction of judicial officers, Magistrates and Judges, to this new disease was that it must be stamped out—where a knife was used whippings would be imposed. I think it is true to say that that has become the regular practice. Whether it has succeeded or not can be judged from the figures: 1,359 cases in 1940 and 4,854 in 1953! It looks as if some better treatment is indicated.

Juveniles present special problems. Not every child who commits a stabbing offence requires reformatory treatment. And not every child who commits such an offence is a suitable subject for the few reformatories that exist. We shrink from sending a young boy or girl to an ordinary prison. The law allows us to place a juven-

ile under the care of a probation officer or other suitable person. Are there probation officers available to whose care African boys or girls can be entrusted and who are able to give the juveniles entrusted to their care their personal attention, friendship and guidance? I do not think there are many. In default of a probation officer, one tries to find some other person in whose care the juvenile can be placed. One's inquiries reveal that there is no father or uncle or other male relative who can perform the task. The mother tells one that her boy is a good boy but that he goes with bad companions and that she can't stop him. Nor, of course, can the mothers of the bad companions stop them.

More probation officers trained and qualified to do this kind of work would help. More institutions to deal with different types of juvenile offenders would help. This is an important line of work.

Then there is prevention. The policeman on his beat, who is liable to come round the corner at any moment, is a great preventer of crime. Useful as flying squads are, they do not take the place of the foot policeman with his regular beat. And I do not think a flying squad would be very practicable in a place like Alexandra Township where there are no telephones, where the police station is outside the Township, where there are no street lights, and where the streets are not made for fast motor transport.

Theoretically, except for Municipal Beer Halls, there are no bars or taverns for Africans in the Transvaal. Actually, any house in a Native township and any room in a backyard in a European township may be a shebeen.

The tavern brawl has almost disappeared from the European bar or public house. The licensee must keep order or he will lose his licence, and on the whole he sees that order is kept. In the light of this example can we not investigate and improve the conditions of Native drinking? We do not pretend that non-Europeans do not drink. We maintain police, and courts, and prisons in our efforts to enforce prohibition, but without much success. A very trustworthy and trusted servant once said to me: "Elke man neem mos sy bier." Of course he does! Can we not improve the conditions under which he takes it?

Although these things may help, they do not seem to me to get to the root of the disease. The great problem remains. How are we to fit into the social scheme the unemployed adolescents, boys and girls, whose playground is the street and whose idleness begets crime? How are we to deal with the breakdown of sexual morality—the illicit unions between young men and women which we deplore but at which we connive—a way of living that saps the moral fibre of the people?

In the end, it seems that the problem is in truth part of the whole problem of crime. Although crime cannot be eliminated from any community, it can be greatly reduced.



How has it been reduced in other countries? Surely it has been done by improving the way of life of the people; by enabling men and women to live together as husbands and wives in the security of the marriage tie; by enabling them to bring up families of boys and girls in secure homes with a reasonable standard of living provided by wages of the breadwinner; by providing the children with schooling and the restless adolescent with the employment and recreation that satisfies his needs; by tending to the things of the spirit.

If those methods have reduced crime, and particularly crimes of violence, in the countries of Europe, and there seems little doubt that they have, is it not reasonable to suppose that similar methods might succeed here?

I have not used the word education. That word has a wide and a narrow connotation and it is better not to use it at all because it may be understood in the narrow sense and mere book learning does not provide the things that I have

mentioned. Crime has been reduced in other countries by improving ways of living.

The conditions in South Africa may be more difficult than in Europe. The problem may take longer to solve. It may require a better understanding of the Bantu than most of us have. Their social customs and virtues lie in the history of their race, as ours do in the history of our race. But we have beliefs, moral values, standards of right and wrong, which we believe to be true and which we believe to be the foundation of all civilisation. If they are true, must we not pass them on? And must we not try to create for the Bantu conditions of life in which men and women and children can live with dignity and security—in which they can retain and practice the social virtues that they have inherited from their forefathers, and also accept and practise those beliefs and standards which we believe to be true.

By Courtesy of "*Penal Reform News*."

## Canon Bryan Green at South African Universities

THE Rector of Birmingham is one of the best known and most sought-after evangelistic preachers of today. The gift of presenting the call of Christ persuasively is his to a remarkable degree and he has been freed in recent years to exercise it in campaigns in many lands. He was in New York in 1948, Washington in 1949, Boston in 1950, Philadelphia, Calcutta, Australia, and New Zealand in 1951. Since then he has held missions in Ceylon, and this year he has conducted a city-wide crusade in Honolulu under the auspices of the National Council of Christian Churches. He is a man who is manifestly a modern prophet of God, skilled in presenting the old challenge to a new world.

It will be remembered that he conducted a mission in Durban two years ago and that the response on that occasion was very remarkable, the big City Hall being filled night after night and overflow meetings having to be arranged in a church building near by.

The leaders of the Students' Christian Association in two of our universities—Cape Town and Rhodes—moved by an earnest desire to share their faith with their fellows, invited Canon Green to return to South Africa for special meetings, and these took place during the month of August, first in Cape Town and then in Grahamstown. In both places it became evident from the start that the effort was timely, and the missionary's message won a notable response. His approach and strategy were engaging and their effectiveness may be judged from a brief account of his campaign at Rhodes which has reached us from that university.

Canon Green, it runs, made immediate contact with the university; and then with the general student body.

He wasted no time in establishing this contact, with the result that a seven day stay at Rhodes was a practical demonstration in the use of time to the full.

Accommodation presents a problem at Rhodes until the new Great Hall is completed. The General Lecture Theatre provides most accommodation at present—i.e. between 450 and 500 if floor space is included. It was decided to pack people in rather than send them to an overflow room to which the lectures could be relayed, though these facilities were provided. From Monday 15th to Friday 19th the Theatre was the focal point of the university. Most of those who attended will probably remember it most vividly as it was then—made a place of beauty by the lovely floral arrangements contributed by one of the theological students, and crowded with eager listeners who squeezed up to provide one more seat on a bench, or formed a sociable crowd on the floor near Canon Green's lecture desk. The cricket test ran concurrently with the Mission. This led to frequent exchanges between England (Canon Green) and South Africa (Rhodes). It was part of the procedure to announce the score before and after the 5.15 p.m. lectures on Love, Friendship and Marriage.

This series was well-supported and proved very helpful, besides being the occasion of numerous witty and humorous sallies from Canon Green.

The evening lectures on Religion and the Modern Mind were the main business, however, and the complete concentration with which people listened showed how Canon Green had gripped his audience. Attendances were maintained throughout the course. Opportunities for questions were given at subsequent informal meetings in the



common-rooms of the various houses, in chats on the campus, and in personal interviews, but Canon Green did not detract from the impact of a sustained and reasoned discourse by having a question-time immediately after his lectures.

The Vice-Chancellor and Mrs. Alty gave a reception for Canon Green after the first evening lecture. To this members of the clergy, senior staff members and senior students were invited, and even at this early stage the impact of his visit was evident.

The two last lectures were followed by a brief Epilogue in which Canon Green explained more fully the meaning of personal acceptance of Christ's forgiveness, and gave opportunity to those who wished to signify this inward experience by the sacramental act of witness of taking a

card with brief advice on "How to Begin" discipleship. A portion of this card is completed with the owner's name and address and handed back for follow-up purposes, and the holder signs his own portion also. We thank God for the many who were led to signify their new-found faith in Christ by this act of witness. These visible "results" went beyond our expectations, but the fruits of the mission are apparent in innumerable ways, as is indicated by the unsolicited testimonies from students and staff, who found that in the course of the lectures their particular problems were illuminated. We ask your continued prayers for this crucial stage which we have now entered that the new life and interest may be conserved, and none fall into disillusionment or neglect.

## St. Matthew's 1855-1955

*The Centenary celebrations of this notable Institution are being held with thanksgiving and rejoicing this month. We are indebted to the present head of it for this sketch of its history and of the men who made it. The Centenary coincides with the end of the present regime. From 1956 St. Matthew's comes under the Native Affairs Department as a College for girls only.*

### BISHOP ARMSTRONG

IT is reported that three days before he sailed for South Africa, this newly consecrated first Bishop of Grahamstown, speaking at an S.P.G. meeting in London, said:—

"I go forth in a few days time with the very first missionaries of the Church of England for the Kafir race with whom we have been in intercourse for the past fifty years. If the Kafirs abound in the Diocese of Grahamstown by thousands, the Church of England has as yet done nothing for them. She has not spent one farthing, she has not sent one missionary, she has not founded one mission station."

This was said on July 22nd, 1853.

### CHIEF SOCISHE

Within two years, on January 11th, 1855, Bishop Armstrong was interviewing Chief Socishe in the Keiskama Hoek area: the result being that the Chief graciously released about 600 acres of land for Church and school. The site was approximately four miles from the village and military camp of Keiskama Hoek along the banks of the Keiskama River. The Governor of the Cape confirmed the grant and issued a deed in favour of the Bishop of Grahamstown and his successors in office. Work was begun late in the same year, 1855. An old Kafir trading store was the first building, and it remained in use until 1945.

The Bishop, having no missionary available, arranged with the local military chaplain, Mr. Dacre, to start work here. He was obviously a versatile person and, whether by nature or from his work with the Royal Engineer Regiment, was no mean engineer himself. The furrow he cut has been the main water supply throughout St. Matthew's history. His first efforts were employed in laying out the furrow and building simple school class-rooms.

In the year 1856 the Bishop appointed the Reverend H. B. Smith as missionary, with a European agriculturist, and African teacher and interpreter. The Africans around, encouraged by the Chief, were already recognising the value of the work being done and children were coming to school in increasing numbers. Ninety-one scholars were attending in 1856 and requests were being made, from within and without the district, for boarding accommodation. Mr. Smith was in charge for two years; and was then succeeded by the Reverend W. H. L. Johnson, who remained only a year when he was succeeded in turn by the Reverend W. Greenstock.

Mr. Greenstock may be regarded as the first Anglican missionary in the Diocese to introduce a policy of industrial education as an essential civilizing factor. This sounds common sense to us, but at that time it was a most courageous thing to introduce. African males knew no work; herding of cattle, fighting, hunting and beer-drinks being the chief ways of working off physical energy. Work was the function of the African females; thatching, smearing, hoeing, reaping, collecting firewood and domestic duties fell to their lot. The task Mr. Greenstock undertook was quite revolutionary: he introduced simple trades for boys and homecraft for girls. In this he was ably assisted by a young layman, Mr. Charles Taberer. Mr. Taberer was ordained some years later and in 1870 succeeded Mr. Greenstock as Missionary at St. Matthew's.



**CHARLES TABERER**

Mr. Taberer is regarded as the builder of St. Matthew's as we know it today. A faithful, practical and diligent priest, he used the foundations laid by Dacre, Smith, Johnson and Greenstock. He developed their work, continued the furrow begun by Dacre, improved the industrial work established by Greenstock, and increased the Mission activities and outstations started by the others. He changed the appearance of St. Matthew's and developed its usefulness. Under his wise direction a flourishing carpentry department with, later, wagon building was established, a tinmith's shop and later a printing press. Within twenty-five years of Bishop Armstrong's interview with Chief Socishe, schools and trades were in full swing; in the district around many outstations were in operation, under a brave band of catechists and voluntary lay preachers; Christians numbered about 700, of these 240 were communicants.

Such prosperity was soon to be seriously disturbed by war. The Gaika rebellion broke out and the mission became a refuge for the local Fingoes. Even the Church was used as a sanctuary. Mr. Taberer and his wife with a few of the braver souls as bodyguards cared for and protected women, children and even men. All work was at a standstill. Outstation work was stopped and many of the Christians left the valley, seeking refuge in the mountains and neighbouring districts. These were stirring times and dangerous. However, the mission suffered no damage to person or property, though bands of Xhosa warriors passed through daily. It is commonly said that the reason the mission was spared was due to directions given to the warriors by Hubert, son of Sandile, chief of the Gaika. Hubert had been educated at St. Matthew's. However, this dispersion of Christians resulted, as in a previous dispersion in Church history, in a spreading of Christianity over a large area and later a goodly harvest was reaped and many new stations opened up.

After the rebellion St. Matthew's schools and missions gradually and steadily recovered and by 1880 schools and industries were back to normal and a girls' boarding department in existence. This was the first boarding establishment for African girls in the whole of the Cape Colony. Miss Lucas was housemistress and she had forty-four girls under her care. It is almost incredible how much Mr. Taberer accomplished, for, saving for a few short periods when he had clerical assistance, until 1889 he was alone and dependent upon the loyal service of a band of voluntary workers in mission work and a few untrained teachers in the schools, under Mr. Cass, the Principal. In 1890 Mr. Cass was ordained and also an African theological student. However, this enrichment of staff was short-lived, Mr. Cass leaving in 1891 and Mr. Kawa in 1895.

**C. J. WYCHE**

In the same year, 1895, the Reverend C. J. Wyche was appointed assistant missionary and a new period of growth began. This was especially evident in the industrial sections. Tin-work became so profitable that the tin-smiths of East London petitioned the Government to have it stopped, they could not face the competition. Alas! their petition was listened to and this branch of work was closed at St. Matthew's.

**TRAINING SCHOOL**

September 1895 marked an important change in St. Matthew's school work. Mr. Neville Cooke came from England as Headmaster and under his care the Normal College for training teachers was started. In September 1896 twenty-seven teachers sat Teachers Certificate examinations. The Normal College or Teachers' Training School as it was to be known in later years, changed the character of schooling at St. Matthew's.

**C.R.**

Boarding establishments were founded for boys as well as girls. The latter were under the care of the Sisters of the Community of the Resurrection from Grahamstown. The members of this grand Community gave wonderful service in schools and in the care of the hostel. The Community raised funds and gave liberally of its own for the building of a new hostel. St. Matthew's owes much to these good handmaids of Christ: and African women who were trained by them speak with pride and gratitude of their loving care. The old Societies of England, S.P.G. and S.P.C.K. gave liberal help and a new St. Matthew's became renowned far beyond its own borders; students were attracted from all over the Cape Colony and beyond.

It became increasingly apparent that the growth of mission and schools was getting beyond the power of one head and some measure of subdivision was necessary. This took place in 1910. Two branches now operated separately with one source of unity, the Church in the centre, common to both, parish church of the mission, chapel of the College.

Bishop Armstrong's vision was now a reality, one can well believe, far exceeding his original ideas. The staff are the Church's servants under their Fathers-in-God, the Bishops of Grahamstown, who have been in charge of the work. Space does not allow the record of lay service in mission and college, but able and loyal support in Christian education and evangelisation has been given through one hundred years of activity by European and African teachers, clerks, house authorities and lay evangelists.

**HOME OF HEALING**

In 1923 a small hospital was started. It grew out of a clinic for students to become a Christian Home of Healing, with today eighty in-patients and thousands of out-



patients annually. The credit for the foundation of this noble work must go largely to Nursing Sister D. Kingspark, who from 1916 won the confidence of the local Africans and Europeans by her completely unselfish life of service to sick and suffering. Travelling mile after mile on horseback and on foot, she gradually broke down the African prejudice to medical treatment. It was during the great influenza epidemic of 1918 that she became so well known, and by her untiring efforts and by her colossal sacrifice of strength she built up confidence in medical treatment and laid this foundation for a hospital, of which she was to be for many years matron. The somewhat rambling buildings show it to be like Topsy—"just growned,"—new additions marking the history of its development. It now comprises general, surgical, medical and maternity wards, Operating Theatre and X-Ray Department, a 30-bed tuberculosis section as well as an orthopaedic section for spinal and bone T.B., and a very busy out-patients department. One full time medical officer, one part time, European matron and sisters, African staff nurses and probationers all contribute to make it a Christian activity of no mean order and of inestimable benefit to the local community.

1955

#### ST. MATTHEW'S MISSION,

Today the area covered by the Missionaries stretches from the Amatole Basin near Middledrift to the banks of the Kei River. During the past twenty-four years the work has been under that grand old missionary, Canon Arthur Espin Jingiso. A man whose Christian faith and practice has been an example to all races, for he was the true Christian who rose above race. To him all were one in Christ Jesus. His time, wisdom and energy were at the service of all. Night and day he was ready to help. Grateful to his God and to all who had helped him serve his God, he never tired to express his gratitude nor express absolute loyalty to the Church. This Centenary year meant so much to him and he looked forward to the celebrations in October as a glorious opportunity to express St. Matthew's people's thanks in a becoming manner. God, however, had other reward for this faithful servant and called him to rest on July 7th in his 72nd year. One more faithful "Soldier and Servant" has joined that great band of brothers and sisters who, labouring here, have built up this mission and left us so goodly a heritage.

#### ST. MATTHEW'S COLLEGE

The old stone building of the Kafir Trading Station has gone. Today there are schools and hostels, offices, workshops and hospital. 850 students attend the schools, 400 are boarders. There are a Teachers' Training School with courses for Primary Lower, Primary Higher, Post

Teacher Infant School Teaching, and Music Teaching Certificates: a High School with classes to Matriculation; the Industrial School with five years Carpentry apprenticeships and for some years building apprenticeships; and a large Primary School used also as a Practising School for student teachers, all full and flourishing. These under Departmental teachers who largely identify themselves with the Church's aims, produce Christian men and women yearly who go forth into the world. On the perimeter of schools and offices are the homes of the staff, teaching, administrative, and ecclesiastical, also estate workers. On the extreme boundaries lies the farm with its pasturage, dry lands and irrigable lands. Where in 1855 a solitary building existed in wild bush, today a village is found, with its own public services of electricity, water, sanitation, drainage and roads. In term time the population besides students is approximately 100.

#### GIVE THANKS

Do you wonder that we wish you all to give thanks with us for God's bounty and mercy over the past one hundred years? Is it to be wondered at that we ask you to join us in giving thanks for our religious founder, John Armstrong, Bishop, our benefactors and the faithful who have served here, or who by prayer, interest, gifts and service have helped under God to make St. Matthew's a real part of His vineyard? Do you wonder we ask you to join us in giving thanks for the spiritual riches which have spread from here throughout Southern Africa, even to the Rhodesias and Nyasaland, in the lives of students who have been educated here?

The stigma of the Church's neglect expressed by our Founder has been removed. Through stress and strain; war and peace, famine and plenty; riot and calm the work has gone on and will, by God's providence, continue for the next century and beyond.

Education as such, in terms of curricula, examinations, may be taken over by the Government but the Church will still direct the Christian destiny of Africa's youth in Church, in hostel and in their leisure. The centre, the heart will be as it always has been, the Church of St. Matthew, Apostle, standing so nobly in the centre of all our activities.

Friends of St. Matthew's, pray for us and help us to hold fast to our sacred trust.

W. S. H.

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Christianity regards man from a higher point than any system of philosophy; yet few may be philosophers, while all may be Christians; and it is better to be a Christian than to be a philosopher.

J. G. Holland.



## New Books

***But They Won't Lie Down***, by Stuart B. Jackman. (S.C.M. Press, 128 pp. 5/-).

Here are three religious plays dedicated to the members of the Pretoria Congregational Church, of which the writer was at one time minister. They are designed to be fitted into the context of a normal service, drama being, in the author's opinion, not merely a possible, but an inspiring form of worship which we do not employ as much as we should. There is an interesting introduction in which this idea is discussed, and it is pointed out that most good contemporary religious drama is connected with the theatre rather than the church, while the kind of Christian drama that is available to the ordinary congregation has little to commend it and "relies for its effect upon a sort of pious and uncritical goodwill in the members of the audience." This is true enough, as is also the author's belief in the service which drama can render in the eternally central problem of "how to make real to people like ourselves the nature and qualities, and indeed the fact, of the Kingdom of Heaven." Mr. Jackman believes that "we need religious drama which is theological without being obscure; drama which, whilst it contains the essential truths of the faith which people need so desperately, is yet written in the modern idiom, setting those truths in relevant human situations which are immediately understandable and upon which people can fasten their minds with a sense of recognition and satisfaction."

The plays deal in a modern setting with the stories of the Magi, the Raising of Lazarus, and the Man who was born blind. (The second was first presented in the Commemoration Church, Grahamstown in September of last year by the Students' Christian Association, as part of the Jubilee Festival celebrations of Rhodes University.) They are lively and often good drama, but marred, as it seemed to this reviewer, by a certain cheapness. Possibly this could be covered up to some extent by superlative voices and acting, but it seems doubtful. For example, in the longest of the three plays, the Lazarus one, called "The Prototype," there is an angel who is prominent. Unfortunately he talks more like a rather impertinent undergraduate resolved to be witty than a 'messenger' of God. Perhaps the plays would make a better impression if read before the Introduction, the first half of which is the most valuable part of the book.

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***The Cross in the Old Testament*** by H. Wheeler-Robinson, (S.C.M. Press, 191 pages, 10/6.)

The S.C.M. Press has done a service to students of the Word of God in publishing in one volume the three penetrating studies of the book of Job, the Servant Songs of

Deutero-Isaiah and of the book Jeremiah by Dr. H. Wheeler-Robinson. In his preface to *The Cross of Jeremiah* the writer promised to produce a similar study of the Psalms under the title *The Cross of the Psalmists* and one wonders if the work was ever published.

The volume serves to show the deep underlying unity to the Bible, in that the voice of suffering and patience that was heard by mortal ears from the sacred hill of Calvary had already sounded far back in the ages, some 500 years earlier, in the dramatic poem about Job, in the Songs of the Servant, and earlier still, in the oracles of the poet-prophet of personal religion, Jeremiah. The writer proclaims that there is a purpose in suffering and each generation has to learn that the purpose is divine.

There is an unfortunate printing error on page 165 where "thought" for "though" ruins the meaning of the first verse of Alfred Noyes' poem "*The Inner Passion*."

G.O.L.

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***Sekhukhuni Se Bonoa Ke Sebatalali***, by M. Ntsala. (S.A. Institute of Race Relations, Johannesburg, pp. 51 2/6.)

This short story depicts conditions of life when peace and plenty abound among a primitive people. It is illustrative of the Sotho saying that the concept of complete secrecy does not exist. Early one morning Pitsa and Senare murdered Ramafa and hid the blood-stained axe behind his kraal. Khabeli heard a voice calling out Pitsa's name but his friend Nkoto saw the blood-thirsty men.

Chief Leraha stopped the feasting and vowed to discover and punish the culprit. His famous witch-finder Nkokoto smelt out the innocent Khabeli. The relatives of the condemned man employed another doctor to save him and prayed all night. At the *khotla* Pitsa and Senare saw to it that Khabeli was sentenced to death. Nkoto brought in the police who cross-questioned Nkokoto until he revealed that the true murderers, Pitsa and Senare, had paid him ten herd of cattle to save them by smelling out Khabeli. They were immediately arrested and Khabeli was released. The chief paid him five head of cattle as damages.

The employment of the present definite form of the verb in relating past events is not found in Sotho generally. It should strike a careful reader. But this is a noticeable feature of Sotho as used in the Reef towns. The difficulty of using the past tense in both English and Afrikaans may have something to do with it. Ntsala's book has been very carefully written and should be popular as a school reader.

M.O.M.S.



**Blinded Eagle** : An Introduction to the Life and Teaching of Edward Irving, by H. C. Whitley (S.C.M. Press : London. 7/7).

This book, by the new minister of St. Giles' Cathedral, Edinburgh, is bound to create interest, not merely because of its author, but because of its intrinsic worth. Edward Irving, a contemporary and colleague of the famous Dr. Thomas Chalmers, in the 'twenties of last century, was an arresting but tragic figure, who was deposed by a Presbytery of the Church of Scotland on the plea that he taught the sinfulness of Christ's nature, though in his own words he taught that, "He took our sinful nature upon Him, but by the grace of God He was upheld and yielded not to the motions of that sinful nature." Irving became the virtual founder of what is known as the Catholic Apostolic Church. Irving's life was full of drama, which is ably pictured within the limits of this book, but even more valuable is the exposition of Irving's teaching, set forth in copious extracts. Thomas Carlyle, an intimate friend born in the same part of Scotland, said thirty years after Irving's death, "My poor friend Irving, men thought him daft : but he was dazed. I have heard that the eagle becomes blind in gazing with unveiled eyes upon the sun. Thus Irving tried to do what no man may do and live—to gaze full into the brightness of the Deity, and so blindness fell upon him." The teaching of Irving is worthy of study in this modern age.

R.H.W.S.

**Discovering Buried Worlds**, by Andre Parrot (S.C.M. Press, London : 7/6).

The S. C. M. publishes this book in a new series which aims to provide a general survey of the great work done by archaeologists over the last hundred years or so, work which has thrown so much light on the history and culture of near-eastern civilizations. The importance of these discoveries for an understanding of the background from which the Bible emerged is incalculable. Professor Andre Parrot, who is Chief Curator of the French National Museums, Professor at the School of the Louvre and Director of the Mari Archaeological Expedition, tells the story in a fascinating way. A closing chapter sums up what it is that, in the author's opinion, archaeology has to tell. The book has numerous beautifully illustrated plates and several sketch maps.

**God's Kingdom in Multi-Racial South Africa**, A Report on the Inter-Racial Conference of Church Leaders in Johannesburg, 7th to 10th December, 1954.

The Report has been published by the Continuation Committee of the Conference, and may be had from the Secretary, P.O. Box 97, Johannesburg, (soft cover 5/- or 5/3 by post, and 8/- hard cover, 8/5 by post).

The book contains all the addresses (a number of which

were printed in our columns), the resolutions taken, the names of those who attended and the bodies represented.

This report, along with the report published of the similar conference in 1953, is an indispensable book for all who are interested in the spread of Christ's Kingdom in South Africa. Both volumes give us a true cross-section of Christian opinion in the Churches of South Africa on many vital matters.

We trust that we shall soon hear of practical steps being taken by the continuation committee to implement some of the tasks envisaged by the Conference as waiting to be undertaken.

R.H.W.S.

**The Evanston Report** : The Second Assembly of the World Council of Churches, 1954. (Student Christian Movement Press, London : 25/-).

This volume presents the official documentation, speeches, reports and resolutions of the Second Assembly of the World Council of Churches, held at Evanston, Illinois, in August, 1954.

Dr. W. A. Visser 't Hooft, who edits the volume, states : "In the official report the attempt has been made to present as full a record of the Second Assembly of the World Council of Churches as possible. In addition to the reports and other actions of the Assembly, a narrative account of each day's events has been prepared." The addresses are very briefly summarized in the narrative, but the reports of departments are only alluded to, inasmuch as they appeared in full in the Assembly volume, *The First Six Years*. All concerned for the ecumenical movement must possess this book.

**The Teachers' Commentary**, Revised Edition. Edited by G. Heaton Davies and Alan Richardson. (S.C.M. Press, 21/-).

In 1932 this commentary first appeared and was at once regarded as one of the indispensable books for those who had the duty of teaching Scripture. Since then it has passed through six editions, comprising many thousands of copies. Now through a complete revision of the original work we have a book in every part brought up to date according to the developments in biblical studies and in teaching practices which have taken place in recent years.

Special attention has been paid to the practical needs of teachers ; those parts of the Bible which are chiefly the subjects of class-room lessons have again been dealt with in full detail.

The list of contributors is very impressive. Many of them have had wide experience, not only of teaching and research in the universities, but also of class-room teaching in the schools.

Those who possess a former edition will value this up-to-date book, while to those to whom it is new it will be a veritable prize.